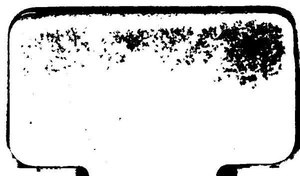
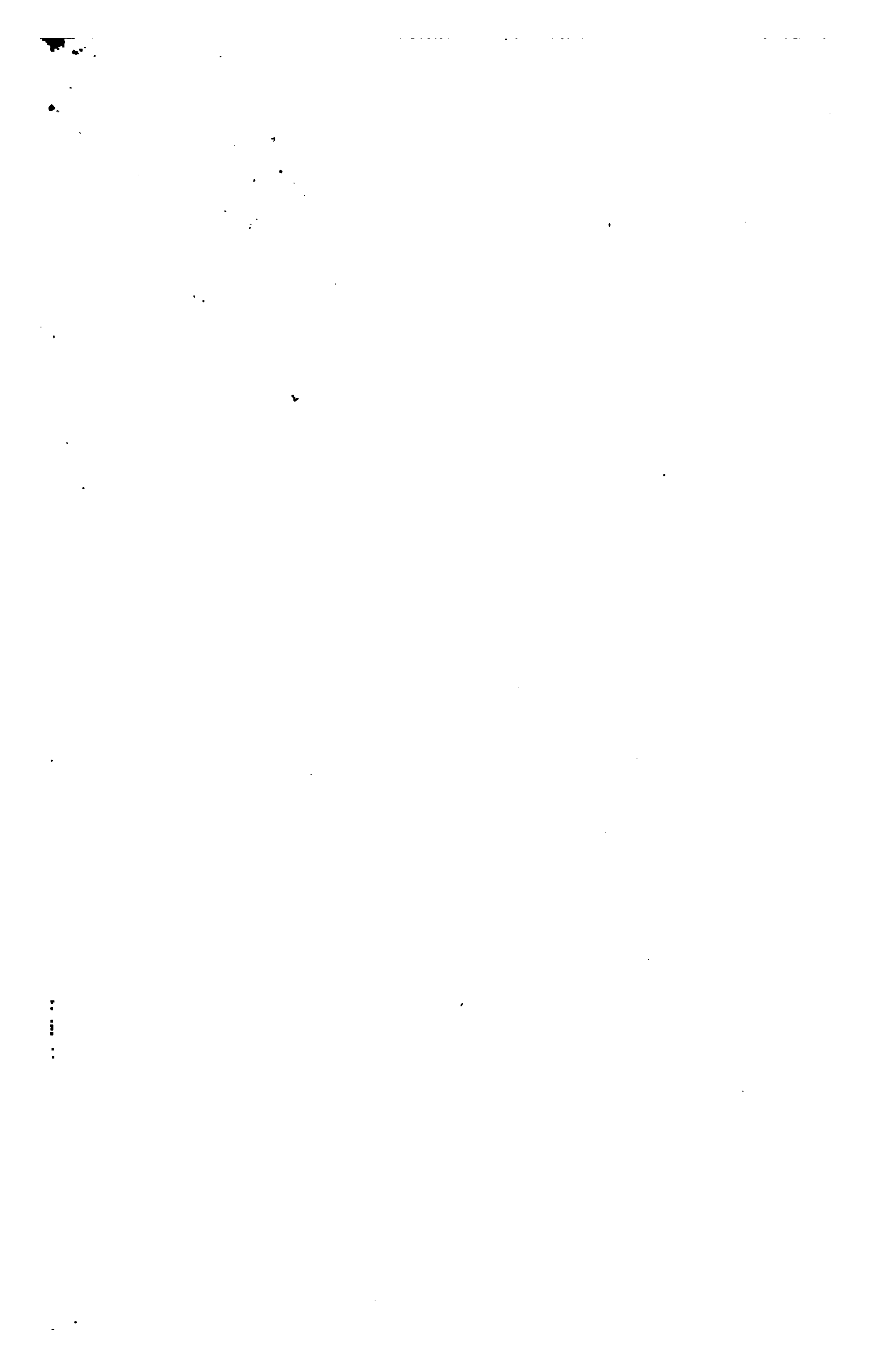
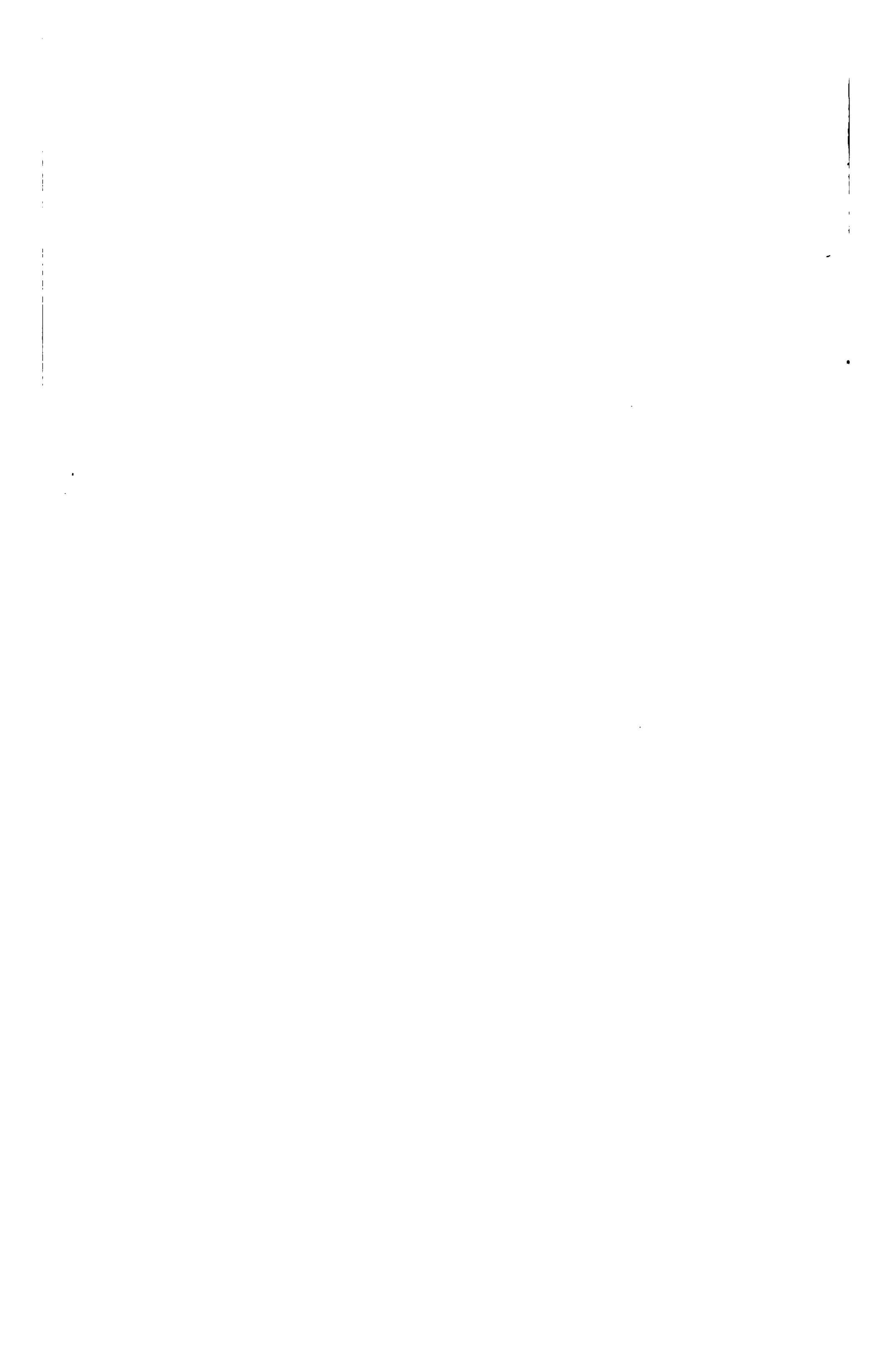






# VAIDANTIC DOCTRINES

## *VINDICATED.*

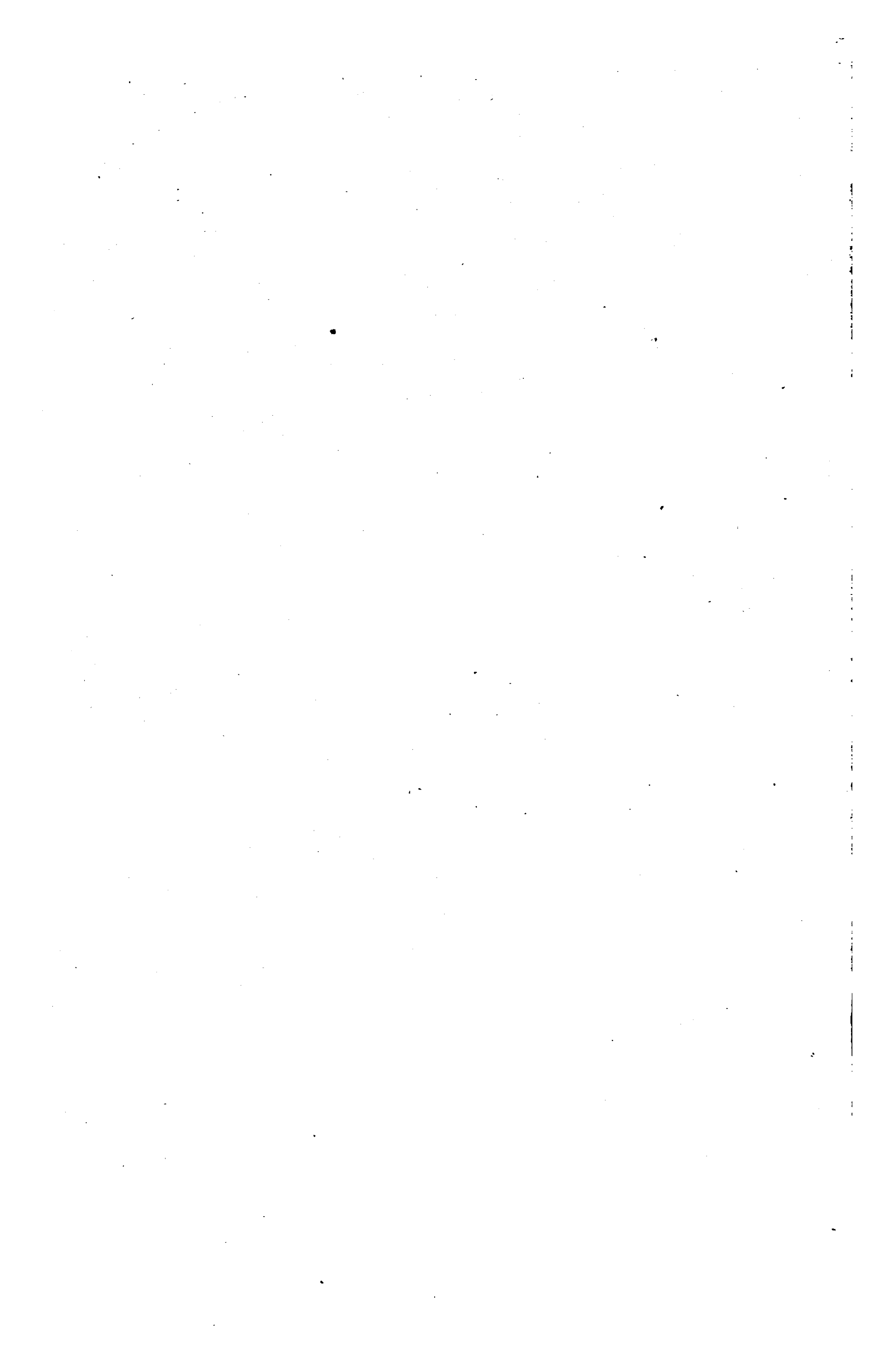
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Calcutta:

PRINTED FOR THE TUTTUBOADHINEY SOBHA, AT THE STANHOPE PRESS, 44, BOW-BAZAR.

1845.



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# *PREFACE.*

Since the appearance of the last English article in the *Tuttoboadhinee Puttrica,* in which we took occasion to lay before our readers some of the leading doctrines of the Vaidantic System of religion, an article has appeared in the October number of the *Calcutta Review,* entitled "Vaidantism, what is it?" in which the writer has seemingly endeavoured to repudiate the tenets of our creed. A glance into the contents of the paper will shew, however, that the writer enters into the arena, not of religion, but of the Hindoo system of philosophy first taught by the celebrated Vaida Vyasa, and which is totally unconnected with the principles of belief cherished by ourselves and our fellow-believers in the truth of the Vaidant. At the same time, therefore, that it gives us great pleasure to observe an article from a missionary pen, entirely divested of that scurrility, which usually characterizes such productions, our disappointment is great that it contains not a single remark bearing reference to our creed and religious opinions, as we at first imagined it would do from its having been issued so closly upon our article.

The objections heretofore urged against our religion, are a reiteration of the same arguments, and as these we have already endeavoured to refute in our previous papers, our task, at present, is confined to a reprint of these in a permanent shape; trusting that our readers will, from a consecutive perusal of all that we have written, be better enabled to appreciate the merits of the question.

# ARTICLE I.

It is, perhaps, one of the most remarkable and characteristic phenomena of religious polemics in India, that those controversial writers who were prompted, by a sense of professional duty, as well as the animating ardor of prozelytism, to assail and subvert the fundamental doctrines of Hindoo Theology, no sooner found that the followers of the Vaidanta disowned and reprobated the practice of idolatrous worship, than, with the ordinary ingenuity of foiled adversaries, they shifted the ground of their aggresive warfare, and levelled the whole artillery of their argumentative tactics against the stronghold of Unitarianism itself, as inculcated in the Vaidanta: such has been the system of polemical hostility, ostensibly adopted, and steadily pursued, in a work "on India and India Missions," one of the latest, and most elaborate productions of the Reverend Alexander Duff, D. D., a Missionary of the church of Scotland in Bengal.

As the above publication has been extensively circulated among the European and Native community, throughout this presidency, and now, after the lapse of several months, no defence of the real doctrines of Hinduism has been attempted by various learned individuals, fully competent to the task, the authors of the following Refutation have endeavoured to supply this deficiency, and have accordingly caused their own remarks and observations on the several positions assumed by the Reverend gentleman to receive a due share of publicity, that the impartial reader may be the better enabled to form an accurate and unbiassed opinion of the relative merits of the main points at issue.

Dr. Duff commences his attacks against the Hindoo religion, by animadverting on the character and attributes of Brahm. Although he maintains, that the Deity "is represented (in the shastras) as without beginning or end; eternal; that which is, and must remain unchangeable; without dimensions, infinite; without parts, immaterial, invisible; omnipotent, omniscient, omnipresent; enjoying ineffable felicity," (page 76); yet the writer does not hesitate to affirm that the above

description is utterly meaningless, inasmuch as it is unattended with corresponding conceptions in the minds of his worshippers. Regardless of the correctness or inaccuracy of the latter assertion, he does not, however, condescend to adduce any authority whatever, to establish his opinion, and the reader is, therefore, left no other alternative but that of implicitly crediting the ipse dixit of the Reverend gentleman, and, for his own peculiar satisfaction, of taking for granted that the sages of India, have, through successive generations, from time immemorial, repeated the above definition of the divine attributes, and transmitted it to their latest posterity, without attaching any clear or distinct idea to the words in which it is conveyed.

Dr. Duff next alledges that if the said definition did, at any time, and originally, convey any clear and obvious meaning, yet it was obliterated in the course of ages, and has remained so ever since. We may, in that case, further assume the liberty of inquiring from the Reverend gentleman, by what miracle he, if his assertion were true, has succeeded in presenting the public with so faithful a translation, as he has done, of the above Sanscrit passage, although it be, as he alledges, so utterly meaningless? How could the words of which it consists, have been so readily understood by a foreigner, since they are stated to be wholly incomprehensible to ourselves, and our religious instructors? But such vague and untenable assertions ought, after all, to excite no surprise in us, as emanating from one of those who, trusting to their own infallibility, profess to believe that they alone are the select and beloved children of our common Almighty Father; that they alone are blessed with a full and perfect knowledge of the true religion, that by a fearful distinction—established for their own exclusive advantage,—millions of their fellow creatures have, since the beginning of the world, been doomed to live and die in utter mental darkness, nay! to eternal perdition, through the irrevocable and partial decree of an unjust and jealous God! We thank the great Architect of the universe that such are not our own doctrines,—that it is, on the contrary, our chiefest source of comfort and happiness, firmly to believe, and zealously to inculcate, that all mankind are morally and spiritually equal in the eye of a benificent, an impartial, and an eternal Deity.—But to return.

Dr. Duff has thought fit to devote more than a page of closely printed letter-press to the purpose of asserting and re-asserting, in endless

forms of varied phraseology, that Brahm exists "without qualities or attributes;" that he exists "without intellect, without intelligence, "without even the consciousness of his own existence!"—We may, however, venture, for our own parts, to affirm that, had the Rev. gentleman, been conversant with the following passages of the Vaidanta, he would have shrunk from the hazard of giving utterance to so extraordinary and so paradoxical an opinion.

যতোবা ইমানি ভূতানি জায়ন্তে যেন জাতানি জীবন্তি যৎপ্রয়ন্ত্যভিসম্বিশন্তি তদ্বিজিজ্ঞাসস্ব তদ্ব্রহ্মেতি ॥ তৈত্তিরীয়শ্রুতিঃ ॥

"He by whom the birth, existence, and annihilation of the world are regulated, is the Supreme Being."

বিচিত্রশক্তিঃ পুরুষঃ পুরাণঃ ॥

"All powerfull, perfect and eternal."

সত্যং জ্ঞানমনন্তং ব্রহ্ম ।

"He who is truth, intelligence, and infinity is Brahm."

We shall neither conceal nor deny that the epithet নির্গুণ signifying destitute of qualities, not unfrequently occurs in our sacred writings, connectedly with the name of Brahm: but this apparent negation is not to be understood in the limited and narrow acceptation of those words, which strictly imply, that we ought not to ascribe to Almighty God properties, attributes, or modes of being, which are the peculiar characteristics of humanity, such as the faculty of vision, wisdom, compassion, anger, or our own feelings and passions, because these are as uncertain and changeful, as the innumerable casualties incident to our fleeting existence;—they lie dormant, or disappear, at times,—revive, at others,—and are alternately exalted or depressed, according as our several physical organs are variously affected by the impressions of external objects. It is in conformity to these palpable truths, that our discriminating piety forbids us to ascribe to the eternal and immutable Being our own brief, transitory, unsettled, and circumscribed faculties or attributes, and stamps with the stigma of merited reprobation any audacious attempt to liken the atom of a day to the Everlasting!—Yes! a more rational, and less ambitious philosophy

would have taught our adversaries the exact reverse of the doctrine upheld by the Reverend gentleman, and impressed their minds with the conviction, that in the eyes of enlightened wisdom, the Supreme Ruler of this universe is really, essentially, and absolutely, without attributes, that is, without those peculiar attributes, and various modes and organs of existence, which constitute humanity.

In corroboration of the above truths, we subjoin the following excerpts from the Brahmunical Magazine, No. IV.

"The Vaidanta does not ascribe to God any power or attribute, " according to the human notion of properties, or modes of being, " attached or subordinate to their substance, such as the faculty of " vision, or of wisdom, compassion, anger, &c. in rational animals. " Because these properties are sometimes found among the human race " in full operation, and again ceasing to operate, as if they were quite " extinct,—because the power of one of these attributes, is often im- " peded by the operation of another; and because the objects in which " they exist, depend upon special members of the body, such as the " eyes, brain, heart &c. for the exercise of vision, wisdom, compassion " &c. In consideration of the incompatibility of such defects with " the perfection of the divine nature, the Vaidanta declares the very " identity of God to be the substitute of the perfection of all the at- " tributes necessary for the creation and support of the universe, and " for introducing revelation among men; without representing these " attributes as separate properties depended upon by the deity, in creat- " ing and ruling the world."

The Reverend gentleman admits that "if indeed the Supreme " (Being) were represented as invested with qualities and attributes, " and devoid of these at one and the same instant of time, such re- " presentation would be self-contradictory. But these different, or " rather opposite, and mutually destructive states, or modifications of " being, are not contemporaneous but successive, each of them being " assumed alternately, after immense intervals of time." Had the Reverend gentleman fully understood that passage, in which Brahm is represented as devoid of attributes, as was explained in the preceding section, he would probably have abstained from urging the apparent contradiction on which he now dwells, with reference to the assumed mutability of Brahm, more especially as the Vaidanta text positively declares his unchangeable nature, and the Reverend gentleman himself

has favoured us already with a quotation to that effect. (Vide page 76) In further corroboration of our doctrine on this particular head, we refer to the following passage from the Vaidanta.

অশব্দমস্পর্শমরূপমব্যয়ং তথারসং নিত্যমগন্ধবচ্চয়ং। অনাদ্যনন্তং মহতঃ পরংধ্রুবং নিচায্য তং মৃত্যুমুখাৎ প্রমুচ্যতে॥

" The Supreme Being is not organised with the faculties of hearing, " feeling, vision, taste, or smell. He is eternal, without beginning or " end, and is beyond nature. He is unchangeable. Man, knowing " him thus, is relieved from the grasp of Death !"

Dr. Duff further observes that " He is then denoted emphatically " THE ONE,—without a second. Not merely one, generically, as be- " ing truly possessed of a divine nature ;—not merely one, hypostati- " cally, as being simple, uncompounded, and, therefore, without parts ; " —not merely one, numerically, as being, in point of fact, the only " actually existing deity. No. He (Brahm) is simply, absolutely, and " by necessity of nature, one ;—and not only so, but he is one in the " sense of excluding the very possibility of the existence of any other " God. Thus for a Christian might accord in the definition of the divine unity." We are heartily rejoiced at Dr. Duff's admission of this notable conformity ; for, on this point rests the chief doctrine of the Vaidanta. But are we, therefore, to consider the Reverend gentleman as an advocate of the sectarian creed denominated Unitarianism, and as inimical to the Presbyterian dogma of a holy Triad ? But we are, in decency, bound to suppress all doubts or surmises on this head ; and respectfully abstain from further allusion to so delicate a subject, leaving every religious creed to rest between man and his Maker.

He alledges that Brahm is one, " not merely in the sense of exclud- " ing other gods, but in the sense of excluding the possibility of the " existence of any other being whatever." Granting that the Reverend gentleman labours under a profound, although groundless conviction of the complete truth and accuracy of this extraordinary statement, was he not, we beg to inquire, in common fairness obliged to quote the original text of the Vaidanta, from which he derived his authority for inditing and promulgating so startling a misrepresentation ? The whole body of the Vaidantic doctrines, far from upholding, utterly repudiates a dogma, pregnant with such unspeakable absurdity, and emphatically inculcates, that no object whatever, in the moral or

ticism, or political hostility, to the direct perpetration of our immaculate Creator ?—" Suffers no pain !" How can a deity, represented in our Vaidanta, as " Felicity itself," be imagined susceptible of those sensations peculiar to our frame, which constitute pain ? Where is the man who, in his soberer hours, can even for a single instant, imagine that the eternal and invisible Being is supplied, like himself, with a corporeal frame, with a system of muscles, bones, tissues, blood-vessels, and a nervous apparatus, whence arises his liability to suffer pain ! " Experiences no emotion !" Can human infatuation be carried to a more culpable, or dangerous extreme, than that of rushing headlong into the hideous errors of that reckless anthropomorphism, which inculcates the grovelling and insensate doctrine, that the Almighty Creator is, in every respect, a man ? The Vaindanta, while it utterly rejects and contemns such degrading notions of the deity, conveys to our minds a far loftier, a more adequate, consistent, and ennobling idea of His attributes by prescribing his worship, as the Supreme Regulator of this boundless universe, and as the glorious and beneficent originator of all earthly good. Witness the following texts from the Vaidanta:

কোহেবান্যাৎকঃপ্রাণ্যাৎ যদেষ আকাশআনন্দোন স্যাৎ। এষহ্যেবানন্দয়াতি ॥

" What creature on earth could enjoy life or motion, if this God who is Felicity itself, did not exist ? It is God that imparts happiness to all."

With regard to the Reverend gentleman's gratuitous assertion that Brahm exists in a state of uninterrupted repose or deep sleep, we may, in the first place, beg leave to observe that the Reverend gentleman's ardent and inveterate hostility to Hindooism, in general, and to Brahm, in particular, had more successfully answered his conscientious purpose of proselytism, by imparting a greater amount of conviction into the minds of his native readers, if, instead of frequently dealing in groundless, and withal bold assertions, unsupported by the concurrent testimony of our Shastras, he had strenuously laboured to rear on the basis of literal, authentic, and indisputable quotations, the whole fabric of his antagonistical controversy. This remark is particularly applicable to the above statement of our Reverend adversary, respecting the alledged perennial inertness of Brahm, as we have diligently searched our sacred writings, in the expectation of discovering some passage con-

firmatory of Brahm's eternal quiescence, but always without success. Nor could a different or contrary result have been anticipated ; for we may emphatically declare that no such doctrine is inculcated in any part of our Shastras, nay more, that they distinctly and unequivocally proclaim the very opposite principle, and teach us that Brahm, instead of being eternally asleep, is eternally awake ! Witness the following passage :

যএষ সুপ্তেষু জাগর্ত্তি কামং কামং পুরুষোনির্ম্মিমাণঃ। তদেব শুক্রংতদ্ব্রহ্ম।

" That Being who, while all creation sleeps, is ever watchful, and who dispenses to all creatures the diversified object of desire, is incomparably pure, and the greatest of beings."

We now proceed to analyze Dr. Duff's observations, relative to the moral attributes of the Hindoo deity, agreeably to his own exposition of our theological system. " Can it fail to have struck all of you," says the Reverend gentleman, " that, with one or two exceptions, all " the attributes ascribed to him (Brahm) might, with almost equal pro- " priety, be predicated of infinite space, or of infinite time ?" We must humbly confess our absolute inability to unravel the hidden sense of (to speak in plain, though, we hope, inoffensive terms) such unintelligible metaphysical jargon as the above. What can be rationally meant by the attributes of infinite time, and infinite space ? But by comparing with Brahm the fancied and non-existing attributes of infinite space and time, our Reverend antagonist ingeniously meant to shroud the idea of Brahm in a cloud of dark surmises, and unfathomable doubts ; and in this attempt he has, we must confess, most marvellously succeeded. Having thus paved his way, his next step is boldly to assert that "there is not in " the whole enumeration the remotest allusion to a single moral attri- " bute (of Brahm.)" In reply to this observation, we must, in our turn, take leave to affirm and repeat, that, agreeably to the maxims of the Vaidanta, the very identity of God implies the co-existence of the most perfect attributes which, though but indirectly known to us, are nevertheless, manifested through their incessant, and prodigiously innumerable effects, and moreover, that, in positive contradiction to the Reverend gentleman's statement, Brahm is represented, in our Shastras as

তদেতৎ সত্যং ॥

" Truth itself !"

এতৎ সত্যস্য পরমং নিধানং।

" He is the abode of truth."

Also as

পরমং পরস্তাৎ।

" The purest excellence of all excellencies."

Likewise as

রসোবৈ সঃ রসংহ্যেবায়ং লব্ধানন্দীভবতি।

" He is Love itself ; and from His love springs all our happiness."

আনন্দং ব্রহ্মণোবিদ্বান্ ন বিভেতি কুতশ্চন।

" Those who know that God is Felicity are above all fear."

Finally, this glorious epithet of " Felicity," which is exclusively applied to Brahm, conveys to the religious mind an exalted idea of a peculiar and appropriate attribute, the most remote from the fluctuating and imperfect happiness, which it is the lot of mortal man to enjoy in this transitory world, and which is the necessary result of the incommunicable perfections, of that Being, who alone is perfection itself. Truth, love, felicity, and purest excellency, may be ranked among the loftiest conceptions which our limited nature can ever be permitted to form of the moral attributes of God, provided that these conceptions be not analogically drawn from the finite and perishable standard of humanity.

In conclusion : Brahm, the divine, and real object of Hindoo worship, has been defined by our sacred writers, as eternal, omnipotent, omniscient, omnipresent, unchangeable, immaterial, and pre-eminently good, —as the Provident Regulator of this universe, the Supreme Governor, both of rational and irrational creatures, to whom he extends the permanent benefits of his justice and of his love, through his infinite goodness.

And yet, this same beneficent Deity, which is unanimously acknowledged by the Hindoos as the most perfect character, is stated by the Reverend gentleman, to be so devoid of moral attributes, that " to worship him is impossible. " To this allegation we reply that, according to the precepts of the Vaidanta, divine worship consists in the contemplation of the moral and natural attributes of our Creator, and in the practice of virtue.

ভূতেষু ভূতেষু বিচিন্ত্য ধীরাঃ প্রেত্যাস্মাল্লোকাদমৃতাভবন্তি।

"Those virtuous men who contemplate him through his works, after their departure from this world become immortal."

বিজ্ঞানসারথির্যস্তু মনঃ প্রগ্রহবান্নরঃ।
সোহধ্বনঃ পারমাপ্নোতি তদ্বিষ্ণোঃ পরমং পদং ॥

"The man who has intellect as a prudent driver, and a steady mind as his rein, passing over the paths of mortality, arrives at the high glory of the omnipresent God."

This exalted and philosophical mode of worship, which implies charity, and compassion, even towards the meanest insect which crawls on the face of the earth, is still religiously observed, and will never cease to be upheld, by the wise, the learned, and the upright of this land, nay, by the best of mankind, in every age, and in every clime. Where, then, it may be inquired, lies the frivolous ground, or the alledged impracticability, our worship of the true, one God ? where, but in the prolific brain, and luxuriant imagination, of the Reverend controversialist himself ?

Consistently with his system of aggressive warfare against our creed, he proceeds to question : "How can the contemplation of a being like "this, (meaning Brahm, as destitute of moral qualities), ever excite "one moral emotion of admiration, gratitude, or love ?" We have already proved the moral nature and attributes of Brahm; so that the premises of the above argument being shown to be untenable, the whole syllogism necessarily falls to the ground. But is not a being which is "Felicity itself," worthy "of our admiration ?" Is not the source even of worldly happiness, entitled to our "gratitude ?" and can we withold our "love" from Him, who, in his infinite goodness, has showered upon us the most precious gifts of the earth ? Or does the Reverend gentleman imagine that the inhabitants of the land where Astronomy took its rise, were not immemorially supplied with eyes, equally intelligent and perspicacious to behold and reverence "the dread magnificence of heaven ?" The natural attributes of God as viewed through the boundless range of the material world, would alone suffice to impress an attentive mind with the loftiest ideas of the Almighty Ruler of the Universe. But genuine piety is, if we would fain credit the sweeping and unqualified assertions of the Reverend-writer, a rare production of un-Asiatic growth, exclusively confined

to the privileged inhabitants of some remoter region and more favored clime! Let the philanthrophic and impartial reader appreciate the merits of such illiberal, unsocial, and uncatholic doctrines!

It will be naturally expected that the Reverend gentleman, after such repeated attacks against Hinduism, and the character of the Hindoo community, indiscriminately, must have, at last, nearly reached the climax of his artful and elaborate misrepresentations; and, we, accordingly, find him urging the odious and sweeping charge of Atheism against the millions of Hindustan, of the past and present generations! As this fact would otherwise appear absolutely incredible, we duly quote his literal expressions: "Practically the delineation of such a God "(Brahm) could only be equivalent to the promulgation of a system of "Atheism." The candid reader, who has done us the favor of an attentive perusal of the preceding observations, will, we presume, feel somewhat startled at so unprecedented a denunciation. But when we come to reflect, (not without deep humiliation,) that the most respected individuals, of whose talents and virtue our country could ever justly boast—that those endeared to us by the most sacred ties of friendship, gratitude, or consanguinity—in a word, that our whole race is indiscriminately branded with a reckless, and impious scepticism, which implies the lowest degree of human depravity and abjection,—we know not in what terms to characterise so gross, so inconsiderate and so unjustifiable a charge. The Reverend gentleman has thus, unguardedly, conferred on us the imprescriptible right of retaliation against his own religion;—but we shall not proceed thus; we shall abstain from recrimination. Sincere advocates, as we are, of the principle of free and dispassionate discussion, we shall strictly adhere, on this, as on all future occasions, to the wholesome precept, of never departing from the rules of propriety and moderation. Whether the Reverend gentleman has been induced by the maxims of Christian forbearance and charity, to publish the heaviest, and most groundless of imputations against his fellow Native subjects, and against a religion professed by the wisest and best among them, from time of immemorial, we shall not pretend to determine; but shall leave our cause in the hands of an intelligent and discriminating public.

# ARTICLE II.

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In a preceding number of this Periodical, we took occasion to publish some strictures on certain observations contained in a late eloquent work of the Revd. Dr. Duff, entitled "India and India Missions." Since the publication of our remarks, three articles on the same subject have successively appeared, in the *Calcutta Review*, the *Christian Herald*, and in a recent number of the *Friend of India*. In argumentative discussions on subjects of a strictly public nature, it would be superfluous, and probably unbecoming, to impute the publication of any sentiment or opinion to particular individuals. But as the Revd. writer in the *Herald* has been the first to depart from this golden rule, we shall be excused when we state that there can be no mistake as to the authors of the articles in question. In our preceding number we established, in vindication of our religious opinions, on the strength of connected excerpts from the original text of the Vaidant, that the Vaidantic Doctrines are founded on the most obvious and irrefragable principles of natural reason. We proved, from a literal interpretation of the same text, that the early religion of India, was a pure, consistent, and unadulterated form of unitarianism. We naturally expected at least something like an attempt to refute our arguments, and show that our explanations of the subject were fallacious. We thought that the Revd. Gentleman, or some of his co-religionists would have met our objections on our own grounds, by combating our quotations with overwhelming authorities, derived from the same unimpeachable source. But in these anticipations we have been grievously disappointed. Instead of meeting us openly and fairly on the legitimate and only rational ground of debate, a fresh volley of vituperations has been opened upon us, and surmises indulged in, under the borrowed garb of a Reviewer, apparently criticising the native periodicals, and discourses delivered at the Hindoo Theophilanthrophic society. But

for the undeniable and the high reputation of the writers, we should be almost tempted at once to claim a complete victory. A spirit of reckless misrepresentation pervades, as usual, the whole text of the three specimens of criticism now before us; and we could well have afforded to remain content under their re-iterated attacks, had not our anxiety for the weal of our countrymen, who might be led, in their ignorance, to mistake groundless assumptions for incontrovertible truths, induced us to offer some passing remarks on a few of the most important points at issue. At the outset, however, we may be permitted to observe, that a considerable portion of the rising generation of our countrymen, is obliged, under the influence of various circumstances, to come in contact with the Christian Missionaries, either for the purpose of educational improvement, or as enquirers after truth, seeking information respecting the religious views and doctrines professed by different sects of believers. It is much to be regretted, that the major part of these inquisitive young men are lamentably ignorant of the doctrines and principles really inculcated in the Shastras. We doubt whether two out of a hundred could be found capable of satisfactorily explaining any sentence indiscriminately taken from any work in the Sanscrit language, which contains the great body of Hindoo Theology. To make proselytes of such inexperienced and untutored minds, accustomed to entertain reverential regard for, and sympathise with the feelings and opinions of, their teachers, by taking advantage of their want of information, and induce them to adopt a new creed by addressing the passions of youths so incapable of exercising freedom of thought, and so deficient in judgment, is, in our humble opinion, any thing but ingenuous or commendable; it is, on the contrary, we think, highly unbecoming the professors of any religious tenets whatsoever, far less of those of Christianity, a creed, which has been embraced by the most enlightened nations of the world. Whatever our Revd. Friends may say, we have enough of charity not to impute to them any unworthy motives. All we desire is fair play for both creeds. Let a knowledge of the principles of Christianity and of true Hindooism be equally spread; and if the merits of the two systems; be not found to balance each other, let the preference of the one over the other be a matter of choice, without any attempts to bias the judgment; and we shall have no fear for the result. Misrepresentation and calumnies may sometimes serve the cause of sectarian prosely-

tism, but can never bring any man a single step nearer the portals of divine knowledge and wisdom. It is, in our humble opinion, a most narrow view of the science of divinity to suppose, that the Lord of all nations can prefer a particular tribe and a particular form of religion to the simpler belief which constitutes the eternal foundation of religion and piety.

The Reverend Reviewer has been pleased, in the course of his strictures, to assimilate the Doctrines we endeavour to inculcate to the "Alexandrian Platonism" or "Neo-Platonism" as he terms it, in as much as we have, in his opinion, simplified and spiritualized the original grossness and impurity of the Vaidantic precepts, and obtrude ourselves on the notice of the world, in all the "pride, pomp, and circumstance" of religious Reformers. The writer in the *Herald* has carried the idea further, and given it a finishing stroke, by adding that what we do not find "in purely native sources (which abound "in misty metaphysics, but put forth little really deserving the name of "strictly moral or religious matter)" we "borrow without ackowledgment from Christianity." We repudiate, the idea of having claimed the credit of reformation. Our humble object is merely to revive and propagate an existing system of truths. We are really at a loss to make out, wherein we have obtruded ourselves on the notice of the world, as reformers, or borrowed any doctrine without acknowledgment, from Christianity. The Vaids are now what they were centuries ago: they declare that the sole regulator of the universe is but One Omnipresent, Omniscient, far surpassing our powers of comprehension, beyond external sense, and whose spirtual worship is the chief duty of mankind and the sole cause of eternal beatitude.* In this brief sentence is contained the essence of our belief. It is the doctrine which was inculcated by the ancient sages, and we entertain too strong a sense of propriety—too sacred a regard for truth—to attempt to pass off any peculiar or extraneous views of our own, for the genuine precepts of the ancient and venerated Vaids. Will the Revd. Gentlemen do us the favor to show, without indulging in dogmatical assertions, wherein

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* একোবশী॥ সর্ব্বগতং॥ সর্ব্বজ্ঞঃ সর্ব্ববিৎ॥ যতোবাচোনিবর্ত্তন্তে অপ্রাপ্য মনসা সহ॥ ন চক্ষুষা গৃহ্যতে নাপি বাচা নান্যৈর্দ্দেবৈঃ॥ আত্মানমেবোপাসীত॥ তমাত্মস্থং যেনুপশ্যন্তি ধীরাস্তেষাং শান্তিঃ শাশ্বতী নেতরেষাং॥

শ্রুতয়ঃ॥

we have committed ourselves? With reference to the other part of the charge of borrowing from Christianity, we are equally at a loss, in the absence of explanation, or positive proof of any kind, to find out, wherein we have dressed ourselves out in the borrowed plumes of Christianity. It may, however, be reasonably supposed, that allusion is made to our explanations of the Vaidantic doctrines, upon the principles of natural theology. It is nevertheless clear that all such illustrations must be founded on some knowledge, however circumscribed, of natural and moral philosophy. Indeed, all writings on religious subjects, whether from a Christian, a Mahomedan or a Hindoo pen, do, and must deal, more or less, in examples derived from the records of human science. Christian writers, although their religion owed its parentage to the bearded Rabbins of Jerusalem, are indebted to the Philosophical School of Bacon and his followers for the greater part of their illustrations; and we see no reason why we should be debarred of the privilege of borrowing from the same source, or why we should be confined to the researches of Goutum and Kunad for our similes and explanations. Has the Baconian Philosophy a more natural connection with Christianity than with Hindooism? Would it not have been received in all Christendom as the means of discovering the hidden paths and ways of nature, even though the illustrious Bacon had been born in Thibet or Kamschatka? We do not clearly see, therefore, how we can, on such grounds, be fairly stigmatized with religious or literary larceny, or with pilfering our illustrations from Christianity. As to the "misty metaphysics" with which the Vaids are said to abound, we can say but little, at present; because our Friends have not ventured to specify the passages they refer to. We will merely remark, that any thing may appear dim and cloudy, which, by an increase of light, may soon become as transparently clear, as the broad day light; and if the Revd. Gentlemen will excuse us the liberty, we will venture to affirm, that there are many things even in the Bible itself to which not merely a Hindoo but even a Christian may prefer the charge of obscurity, although it is not held by Christians to detract from the credibility which attaches to that work. Thus for instances, the first few verses of John are perfectly mysterious, though they, nevertheless, form part of the Gospel.

We are charged, in the next place, by our friend of the *Herald* with advocating "Rammohun Roy's one-sided view of the Vaidant

system of Hindoo Philosophy,"* as our contemporary is pleased to term it. What the writer means by such one-sided view of the Vaidant, we confess our utter inability to comprehend. If our Missionary friend intends to insinuate that Rammohun Roy's views of the Vaidant are one-sided, in as much as they were set forth before the world to the best advantage, by ushering into the notice of the public, the excellencies of a few singular features of that system, without entering into those parts of it which refer to the performance of rites and ceremonies, we thank our friend for the opportunity thus afforded us of redeeming the sacred memory of the deceased Philosopher from the obloquy which has thus been cast upon it. We shall meet our friend with Ram Mohun Roy's own words. After showing in the most unequivocal terms, the purely monotheistical system of the Vaids, he proceeds thus; "These as well as several other texts of the same "nature," (meaning such precepts as relate to the practice of rites and ceremonies,) "are not real commands, but only direct those who "are unfortunately incapable of adoring the invisible Supreme Being, "to apply their minds to any visible thing, rather than allow them to "remain idle," "that the worship of the Sun and Fire, together with "the whole allegorical system, were only inculcated for the sake of "those whose limited understandings rendered them incapable of com-"prehending and adoring the invisible Supreme Being; so that such "persons might not remain in a brutified state, destitute of all religi-"ous principles." and again, "The Vaids, not only call the celestial "representations, deities, but also in many instances give this divine "epithet to the mind, diet, void space, quadrupeds, animals and "slaves, but neither any of the celestial gods, nor any existing crea-"ture can be considered the Lord of the universe, because the third "chapter of the Vaidant Durshun explains that by all other appella-"tions of the Vaid, which denote the diffusive spirit of the Supreme "Being, equally over all creatures, by means of extension, his omni-"presence is established. Because the Vaid declares the perfor-"mance of these rules to be the cause of the mind's purification and "its faith in God. If notwithstanding these explanations offered

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" by the Vaidant Durshun, the Querist persist in his attempt to stig-
" matise the Vaid, and thus argue, that any being declared by the
" Vaid to be God, though figuratively, should be considered as God
" in reality, by the followers of the system; I would refer him to his
" own Bible, which in the same figurative sense applies the term God
" to the prophets and chiefs of Israel; and identifies God with abs-
" tract properties, such as love, &c." Here Rammohun Roy takes into consideration those passages of the Vaids which allude to the worship of God through matter, as, in other places, they treat of the spiritual adoration of the Supreme Being. It is totally gratuitous, therefore, to maintain that he has taken a one-sided view of the Vaidantic doctrines. It is an undoubted fact, that the performance of religious rites of various denominations, is found inculcated in the Vaids, but it is an error to suppose, that, as our Serampore contemporary would have his readers believe, the Vaidant, or the learned propounders of its tenets ever permitted or tolerated that gross system of Idolatry, that same "wicked brutalizing Hindooism" which the dark ages of India have introduced amongst us. The rites and ceremonies inculcated in the Vaids are intended to be preparatory to the spiritual worship of God and expressly declared to be useful to men, who cannot raise their minds from nature up to nature's God, and who were enjoined, through the performance of those religious duties, as well as by restraint over the passions—by charity to the needy—honour to others—frienship and equal regard to all—to bring their minds to a state fitted for the perception of the first principles of divine science. We are utterly at a loss to understand how the Vaids can be impartially taxed with fostering a system of rites and ceremonies, by persons whose own sacred scriptures originally enjoined, and have been in later ages, productive of, similar practices. For our own part we see but little difference between Jyemuney and Moses, when the one expatiates on the oblations through fire in his learned commentaries of the Vaids, or the other commands the substitution of two turtle-doves or two pigeons in lieu of a lamb; one for a sin-offering, and the other for a burnt-offering: the Sprinkling of the blood of the sin-offering upon the side of the altar, as stated in the Leviticus.

But let us proceed to examine the other points adduced by our friends. The learned Reviewer characterises Hindoo Theology, as a

system of "gross" and "spiritual Pantheism,," and the object of its worship, as possessing "in no intelligible sense any moral attributes," and our friend of the Herald falls into the same strain and stigmatizes it, as a system of "materializing Pantheism, as really intangible, "impracticable and deficient in moral truth or power." In our preceding article, we dwelt, at considerable length on these features of this controversy, supporting our conclusions by copious extracts from the Vaids. We are loath to tax the patience of our readers, by any further allusion to the subject, and take leave of it, therefore, with the following brief quotations from the Vaidant Durshun.

ন স্থানতোপি পরস্যোভয়লিঙ্গং সর্ব্বত্র হি ॥

বেদান্তসূত্রং

"That Being, which is distinct from matter, and from those which "are contained in matter, is not various, because he is declared by all "Vaids to be one beyond description;" and again, "the Vaid has "declared the Supreme Being to be mere intelligence."*

Further more, however uncongenial the idea may be to the views of our friends, we have shown that "the Vaidant does not ascribe to God "any power or attribute, according to the human notion of properties "or modes being attached or subordinate to their substance, and that "in consideration of the incompatibility of such defects with the "perfection of the Divine nature, the Vaidant declares the very iden- "tity of God to be the substitute of the perfection of all the attri- "butes, necessary for the creation and support of the universe, and for "introducing revelation among men, without representing these "attributes as separate properties depended upon by the deity, in "creating and ruling the world." Nevertheless the Friend would insist, on a more sensible appreciation of the divine attributes, as though nature herself sufficed not to afford us a "sense of benefit received, or of obligation due, or of favor to be enjoyed." We however quote the following, from the Vaidant by way of illustration, and for the satisfaction of our readers:

ভয়াদস্যাগ্নিস্তপতি ভয়াত্তপতি সূর্য্যঃ।
ভয়াদিন্দ্রশ্চ বায়ুশ্চ মৃত্যুর্ধাবতি পঞ্চমঃ ॥

শ্রুতিঃ ॥

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* জ্ঞানং ॥

" Through his fear fire supplies us with heat : and the sun, through
" his fear, shines regularly ; and also Indra and air, and fifthly,
" death, are, through his fear, constantly in motion.

কোহ্যেবান্যাৎ কঃপ্রাণ্যাৎ যদেষআকাশআনন্দোন স্যাৎ। এষহ্যেবানন্দয়াতি ॥
শ্রুতিঃ ॥

" What creature on earth could enjoy life or motion, if this God
" who is Felicity itself did not exist. It is God that imparts happi-
" ness to all.

The *Friend of India* states that " according to the Vaidantic " doctrine the deity is not a Living Being, but an all pervading principle or power, after the notion we form of heat, light, or gravity." Here lies the chief source of error, on the part of the Friend. When, alluding to the action of the Deity on the creation, we resort, for the purpose of illustration, to a comparison drawn from the diffusive power of light or heat, we cannot be reasonably understood to intend thereby that God is, therefore, material, since, moreover, in a thousand instances, the Vaidant inculcates the absolute spirituality of the Creator. With regard to the expression of Living Being which the Friend is pleased to apply to God, if he thereby means a Being endowed with life and organization, we must again enter our protest against so degrading a notion of the eternal God. For our parts we regard the Deity as omniscient, omnipresent and the supreme Regulator of the universe.

He moreover asserts, that in the notion of God, as inculcated in the Vaidant, there is " nothing that can amend the heart, or regulate the " life, or cast light on the eternal future." We have in our former number adduced the most decisive excerpts from the Vaidant clearly establishing moral rules of human conduct deducible from our notion of the Deity. But the Friend and his religious associates, are predetermined neither to read nor understand us. " They have eyes, and will not see :—they have ears, and will not hear."

শমদমাদ্যুপেতঃ স্যাৎ তথাপি তু তদ্বিধেস্তদঙ্গতয়া তেষামবশ্যানুষ্ঠেয়ত্বাৎ ॥
বেদান্তসূত্রং ॥

" A command over our passions, and over the external senses of the
" body, and good acts, are declared by the Vaid to be indispensible,
" in the mind's approximation to god."

বিজ্ঞানসারথির্যস্তু মনঃ প্রগ্রহবান্নরঃ।
সোধ্বনঃপারমাপ্নোতি তদ্বিষ্ণোঃপরমং পদং॥
শ্রুতিঃ॥

" The man who has intellent as a prudent driver, aud a steady mind
" as his rein, passing over the paths of mortality, arrives at the high
" glory of the omnipresent God."

How can then the Friend, after this, still maintain that there is nothing in the Vaidant " that can amend the heart, or regulate the life, or cast light on the eternal future."

He crowns the whole by adding, that the Vaidantic Theology is " in truth a denial not an acknowledgement of God." We shall not attempt to say a word on this subject at present, but shall leave it to our Christian readers to judge, whether it be fair or candid to scandalize the cause of religion by such unfounded assertions as the above, and we trust they will not fail to appreciate our sense of propriety and moderation in abstaining from all retaliatory denunciation. We may be permitted, however, to observe, that we have failed, in our limited sagacity to find out wherein lies the consistency of supposing, that the Vaids after tolerating Polytheism " as the antidote to the vulgar against the evils of utter atheism" should foster the very atheism, whose eradication they aim at. We reiterate our hope that our Missionary friends will, if possible, do us the justice to adduce positive proof of this absolutely groundless, precipitate and wholly untenable assertion.

We freely confess, it affords us an undescribable feeling of pleasure, to be thus called upon to enter into an explanation of our views and hopes. At the same time, we are not a little amused, to see persons who could reconcile with their belief of the doctrin[illegible] Triune God-head, that of redemption, and sanctification— [illegible]tion of God in flesh, looking unblushingly, with scorn [illegible] at the absurdities of Hindoo Idolatry; nor are [illegible] find persons, endowed with the highest geniu[illegible] subscribing apparently with cold indifferer[illegible] opinions at once absurd and futile.

In bringing these remarks to a close, we [illegible] observe, that humble believers as we are o[illegible] inculcated in the Vaids, we profess hosti[illegible]

we have committed ourselves? With reference to the other part of the charge of borrowing from Christianity, we are equally at a loss, in the absence of explanation, or positive proof of any kind, to find out, wherein we have dressed ourselves out in the borrowed plumes of Christianity. It may, however, be reasonably supposed, that allusion is made to our explanations of the Vaidantic doctrines, upon the principles of natural theology. It is nevertheless clear that all such illustrations must be founded on some knowledge, however circumscribed, of natural and moral philosophy. Indeed, all writings on religious subjects, whether from a Christian, a Mahomedan or a Hindoo pen, do, and must deal, more or less, in examples derived from the records of human science. Christian writers, although their religion owed its parentage to the bearded Rabbins of Jerusalem, are indebted to the Philosophical School of Bacon and his followers for the greater part of their illustrations; and we see no reason why we should be debarred of the privilege of borrowing from the same source, or why we should be confined to the researches of Goutum and Kunad for our similes and explanations. Has the Baconian Philosophy a more natural connection with Christianity than with Hindooism? Would it not have been received in all Christendom as the means of discovering the hidden paths and ways of nature, even though the illustrious Bacon had been born in Thibet or Kamschatka? We do not clearly see, therefore, how we can, on such grounds, be fairly stigmatized with religious or literary larceny, or with pilfering our illustrations from Christianity. As to the "misty metaphysics" with which the Vaids are said to abound, we can say but little, at present; because our Friends have not ventured to specify the passages they refer to. We will merely remark, that any thing may appear dim and cloudy, which, by an increase of light, may soon become as transparently clear, as the broad day light; and if the Revd. Gentlemen will excuse us the liberty, we will venture to affirm, that there are many things even in the Bible itself to which not merely a Hindoo but even a Christian may prefer the charge of obscurity, although it is not held by Christians to detract from the credibility which attaches to that work. Thus for instances, the first few verses of John are perfectly mysterious, though they, nevertheless, form part of the Gospel.

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system of Hindoo Philosophy,"* as our contemporary is pleased to term it. What the writer means by such one-sided view of the Vaidant, we confess our utter inability to comprehend. If our Missionary friend intends to insinuate that Rammohun Roy's views of the Vaidant are one-sided, in as much as they were set forth before the world to the best advantage, by ushering into the notice of the public, the excellencies of a few singular features of that system, without entering into those parts of it which refer to the performance of rites and ceremonies, we thank our friend for the opportunity thus afforded us of redeeming the sacred memory of the deceased Philosopher from the obloquy which has thus been cast upon it. We shall meet our friend with Ram Mohun Roy's own words. After showing in the most unequivocal terms, the purely monotheistical system of the Vaids, he proceeds thus; "These as well as several other texts of the same "nature," (meaning such precepts as relate to the practice of rites and ceremonies,) "are not real commands, but only direct those who "are unfortunately incapable of adoring the invisible Supreme Being, "to apply their minds to any visible thing, rather than allow them to "remain idle," "that the worship of the Sun and Fire, together with "the whole allegorical system, were only inculcated for the sake of "those whose limited understandings rendered them incapable of comprehending and adoring the invisible Supreme Being; so that such "persons might not remain in a brutified state, destitute of all religious principles." and again, "The Vaids, not only call the celestial "representations, deities, but also in many instances give this divine "epithet to the mind, diet, void space, quadrupeds, animals and "slaves, but neither any of the celestial gods, nor any existing creature can be considered the Lord of the universe, because the third "chapter of the Vaidant Durshun explains that by all other appellations of the Vaid, which denote the diffusive spirit of the Supreme "Being, equally over all creatures, by means of extension, his omnipresence is established. Because the Vaid declares the performance of these rules to be the cause of the mind's purification and "its faith in God. If notwithstanding these explanations offered

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we have committed ourselves? With reference to the other part of the charge of borrowing from Christianity, we are equally at a loss, in the absence of explanation, or positive proof of any kind, to find out, wherein we have dressed ourselves out in the borrowed plumes of Christianity. It may, however, be reasonably supposed, that allusion is made to our explanations of the Vaidantic doctrines, upon the principles of natural theology. It is nevertheless clear that all such illustrations must be founded on some knowledge, however circumscribed, of natural and moral philosophy. Indeed, all writings on religious subjects, whether from a Christian, a Mahomedan or a Hindoo pen, do, and must deal, more or less, in examples derived from the records of human science. Christian writers, although their religion owed its parentage to the bearded Rabbins of Jerusalem, are indebted to the Philosophical School of Bacon and his followers for the greater part of their illustrations; and we see no reason why we should be debarred of the privilege of borrowing from the same source, or why we should be confined to the researches of Goutum and Kunad for our similes and explanations. Has the Baconian Philosophy a more natural connection with Christianity than with Hindooism? Would it not have been received in all Christendom as the means of discovering the hidden paths and ways of nature, even though the illustrious Bacon had been born in Thibet or Kamschatka? We do not clearly see, therefore, how we can, on such grounds, be fairly stigmatized with religious or literary larceny, or with pilfering our illustrations from Christianity. As to the "misty metaphysics" with which the Vaids are said to abound, we can say but little, at present; because our Friends have not ventured to specify the passages they refer to. We will merely remark, that any thing may appear dim and cloudy, which, by an increase of light, may soon become as transparently clear, as the broad day light; and if the Revd. Gentlemen will excuse us the liberty, we will venture to affirm, that there are many things even in the Bible itself to which not merely a Hindoo but even a Christian may prefer the charge of obscurity, although it is not held by Christians to detract from the credibility which attaches to that work. Thus for instances, the first few verses of John are perfectly mysterious, though they, nevertheless, form part of the Gospel.

We are charged, in the next place, by our friend of the *Herald* with advocating "Rammohun Roy's one-sided view of the Vaidant

system of Hindoo Philosophy,"* as our contemporary is pleased to term it. What the writer means by such one-sided view of the Vaidant, we confess our utter inability to comprehend. If our Missionary friend intends to insinuate that Rammohun Roy's views of the Vaidant are one-sided, in as much as they were set forth before the world to the best advantage, by ushering into the notice of the public, the excellencies of a few singular features of that system, without entering into those parts of it which refer to the performance of rites and ceremonies, we thank our friend for the opportunity thus afforded us of redeeming the sacred memory of the deceased Philosopher from the obloquy which has thus been cast upon it. We shall meet our friend with Ram Mohun Roy's own words. After showing in the most unequivocal terms, the purely monotheistical system of the Vaids, he proceeds thus; "These as well as several other texts of the same "nature," (meaning such precepts as relate to the practice of rites and ceremonies,) "are not real commands, but only direct those who "are unfortunately incapable of adoring the invisible Supreme Being, "to apply their minds to any visible thing, rather than allow them to "remain idle," "that the worship of the Sun and Fire, together with "the whole allegorical system, were only inculcated for the sake of "those whose limited understandings rendered them incapable of comprehending and adoring the invisible Supreme Being; so that such "persons might not remain in a brutified state, destitute of all religious principles." and again, "The Vaids, not only call the celestial "representations, deities, but also in many instances give this divine "epithet to the mind, diet, void space, quadrupeds, animals and "slaves, but neither any of the celestial gods, nor any existing creature can be considered the Lord of the universe, because the third "chapter of the Vaidant Durshun explains that by all other appellations of the Vaid, which denote the diffusive spirit of the Supreme "Being, equally over all creatures, by means of extension, his omnipresence is established. Because the Vaid declares the performance of these rules to be the cause of the mind's purification and "its faith in God. If notwithstanding these explanations offered

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* We consider ourselves bound to protest against this heterogeneous mixture of the idea of a mere system of philosophical and human doctrines with the religious and sacred belief professed by the Hindoos.

will not allow us to enter so fully on the subject, as we could wish, but we should not be doing our duty to our fellow believers, if we entirely omitted to point out some of the fallacies avouched in the article now before us. Our purpose, however, is not so much to answer the arguments contained in the Review as to put the religious opinions cherished by us, and by our ancestors, a few generations back, in a right point of view, before such of our readers, as may not have made themselves thoroughly acquainted with them.

In our endeavours to spread a knowledge of our ancient theological doctrines, we declare our firm conviction in them to be the only inciting principle by which our exertions are guided. We will not deny that the Reviewer is correct in remarking that we "consider the Vaids and Vaids alone, as the authorized rule of Hindu theology." They are the sole foundation of all our belief, and the truths of all other Shasters must be judged of, according to their agreement with them. Even the Smrities which are almost entirely founded on the principles inculcated in the Vaids, must bow to their authority, wherever there is the slightest possibility of mistake or misconstruction ; and for this reason, that the Shrooties were uttered by inspiration, while the Smrities contain only an exposition of their precepts. Durshuns are no more than philosophical systems, and do not come within the proper sense of religion. What we consider as revelation is contained in the Vaids alone, and the last parts of our holy Scripture treating of the final dispensation of Hinduism, form what is called the Vaidant.

The idea of the eternity of the Vaids mentioned by the Reviewer, is comprehensible only in a figurative sense, and we have always understood it to signify that the truths of religion are eternal truths. The fact of the contents of the Vaids having been revealed ages after the creation of the world, has been no where denied by us, and we have always declared that the Rishies spoke by inspiration.

The fable respecting the revelation of the Vaids at the time of the creation, and of their being uttered by the four mouths of Brahma, the personified creative power of God—of their having their descents from the sun, from fire, &c.,—show only the authority of the divine writings by metaphor, and that the truths therein taught, had their foundation in the nature of things as they were created by the Supreme Being.

The Vaids having existed from a time when Indian literature and, indeed, all literature, was only (as it were) in a state of germination, it is impossible to prove the divine origin of these sacred works by any historical testimonies, the value of which was not understood at the time; or, indeed, by any other evidence than what they themselves afford by the drift and tendency, the reasonableness and cogency, of the doctrines taught in them. It may be observed, however, that the Hindu Scriptures have commanded the belief of a numerous race of men not unknown to literary fame in ancient times; and during a long series of ages extending backwards to days of antiquity, of which scarcely any nation possesses the slightest memorial; and that there are numerous traditions current, both among the people of this country and some of the neighbouring nations, which indubitably fix the character of the divine Books; these facts give our early writings a degree of credibility at least equal to that to which any ancient history can lay claim: for history is nothing but verbal testimony acquiesced in by people capable of appreciating the value of truths, and so far as acquiescence goes, the Vaids have the same kind of evidence in their favor in every necessary degree. What progress those who believed in their authority made in the different branches of profane learning, and whether they were competent to distinguish truth from falsehood, need not now be enquired. If the doctrines of theology, and the principles of morality taught in the sacred volumes referred to, appear to be consonant to the dictates of sound reason and wisdom—if these tenets and precepts carry the unimpeachable character of truth in them,—the man, who has received them and continues to place his trust in them, will have no reason to fear the vituperative surmises of ungodliness in respect to his religion, in spite of any thing that can be urged in proof of the small progress that has been made in the various branches of human science and learning.

The Jewish nation did not stand higher than the Hindus in the scale of civilization, and yet the things in which they believe, have been received as divine by all Christendom. Why then should the Hindus be scoffed at their expressed sentiments upon sacred matters?

The argument of the Review, in respect to the Vaids as possessing no authority as a code of divine law, seems to us to be at least gratuitous. What authority could they offer besides that which they do actually possess. It has been asked to whom, how, when, and where were the

History strictly so termed had its rise at a much later time; it sprung up long subsequently to commencement and termination of the divine dispensations, which necessarily occurred before that branch of literature could raise its voice in their vindication. It is plain that man must have made great advancement in knowledge, before he could think of recording his progress in it; but things affecting his religious and moral duties would be very early enquired into and learned. That the revelations vouchsafed to man, were received as soon as his progress in knowledge enabled him to perceive the light so emanating, is the general belief of almost all the nations of the world, and is consonant to all our inherent notions of the Goodness of God—notions which prepare us to believe, that when the mind is fitted for any knowledge, then is the precise time for our receiving it. Tradition therefore can only speak of the origin and progress of religion. As to the manner in which the doctrines of our belief were revealed, it seems to us to be quite evident, that Providence, when it condescends to make any revelation, could achieve its purpose by paving the way for the reception of the truths communicated. Man's unwilling reception of any blessing cannot please the Omnipotence and Mercy of God; and for the reception of any truth by a creature endownd with reasoning faculty, it cannot be necessary for the Creator of all things and Prime Cause of all movements, both corporeal and mental, to appear in a finite shape in the midst of the wonders of the physical world, or on a particular spot of ground, however sublime in its scenery or beautiful in its prospect, to declare in a particular form of speech, what we must believe and do; He has made man an intellectual being, and any aid he deems necessary to afford him is naturally directed to his intelligence. When He wills therefore to make Himself believe, He is believed; every thing being previously put in a train for the reception of that belief. Man's intellect has only to be led on in a right direction to ensure his perception of the light in all its grandeur and all its beauty. The object of revelation then is to point out the proper course, when man is doubtful, in which way he should proceed. Man is always made the instrument of God's communication, and this, in the common course of nature without parade or display of any kind. The ways of the Creator are the ways of simplicity; and all his revelations are effected simply by the enlightenment of the human understanding. The authority of inspi-

ration lies in the degree of belief which the matter revealed commands, or is capable of commanding, from mankind in general, and not in any formality observed at the time, when the truth was declared. Man being left to free thought and will in all things appertaining to his wordly engagements, the sole object of an inspired insight into the ways of nature and nature's God, which is permitted to him, is to serve him as a guide in steering his course aright in the midst of the multifarious obstacles which his imbecility places before him. In fact, revelation lights upon the mind of man for this purpose, and any thing which in this point of view, is not absolutely requisite, he should know, is not within its province; it being entirely confined to particulars lying within the sphere of sciences, morals, and divinity; and within this sphere even to the boundaries of those powers of comprehension which God has allotted to him. It would, indeed, be opposed to that principle of fitness of things, which is manifested throughout the whole creation, and which has made every part of this world, both visible and moral, in such exact proportions, and so nicely suited to the design which it has to serve, if revelation vouchsafed to treat of matters which were utterly incomprehensible to the human mind. Mysteries, therefore, do not come within its plan. The impotency of man to comprehend all mysteries of this nature, is a proof, that he has no concern with them, for if they were useful for him to know, or required of him to be believed, it cannot be supposed that an All-Powerful and Benevolent Providence would not have given him strength of mind sufficient to compass the ideas comprehended in them. It is opposed to all our notions of divine Mercy and Justice to suppose, that God will force our belief, and punish our disbelief in matters, of which we are not able to form a conception. It will be said, perhaps, that Divine Grace has enabled Christian missionaries to perceive the truth of certain mysteries taught in the Bible. A similar remark is also made by the Tantric idolators who are enabled by the favor of their goddess, even to hold occasional converse with her. But we are unable to fix a precise idea on the expression "Divine Grace," when so applied. The mercy of God is as surely universal as that He is the Father of all creation. Mysteries lying beyond the stretch of human faculties cannot form a part of religion, until our nature becomes so altered as to enable us to penetrate them, or at least to glance at them. To leave man to his free

thought, then to disable him from perceiving the force of a truth, and yet to oblige him to hold a certain conviction for which he is quite incapacitated, and this under pain of eternal damnation, does not seem to us to be a mark of Divine Mercy, nay, on the contrary, would appear to be a decided token that the original intention of Providence was to consign us to perdition—a manifest absurdity, if the Grace and Benevolence of God be admitted. The exercise of Divine Grace may be necessary when the faculties given to us are misused; but it totally loses its character when capacity is altogether denied, and we are required to perform an act, in spite of our unfitness to the task. We deny, therefore, the existence of mystery in religion—the truths with which it is connected are such as come within the scope of those faculties, it has pleased a Merciful and Paternal Creator to bestow on man. Religion in fact, requires nothing that is uncongenial to our mind. It is in this point of view, in its freedom from all mysterious doctrines that the excellence of the Vaidant, forming the basis of our religious opinions, most directly appears. Its claims to our belief as a revealed code of divinity, are most indubitably proved upon the basis of ancient tradition, and such history as we happen to possess; and the Vaids lead us in a manner by the hands to a knowledge of God and of our various duties as members of His Church, without the introduction of mysteries of any kind; without demanding any compelled belief; and without requiring us to do anything that is opposed to our nature, or to violate our free will by renouncing any course of good action to which we are habitually inclined.

Man is a fallible being and his unassisted reason is liable to the grossest misconceptions regarding his origin, his relations to the various orders of existences surrounding him, his duties as well as to himself as to others, and his obligations to his creator, matters, a correct knowledge of which is essential to his maintaining the position in which he stands in creation, as his very welfare entirely depends upon such knowledge. For a right conception, therefore, of the purposes of his being, and of his future expectations, the weakness of man's faculties requires to be propped up by that Providence to which he owes his being and the continuance of it; and hence arises the necessity of revelation. It has nothing, however, to do with history, which is no more than a branch of literature, a part of human learning of the secular class and which had no existence

until many centuries after the date of the latest revelaion in the respective countries, where such revelation is said to have been made. The knowledge derived from the source of inspiration, deals with eternal truths which require no other proof than what the whole creation and the mind of man, unperverted by fallacious reasonings, afford in abundance. The evidence of revelation lies more in the matters revealed than in any thing else. The doctrines of religion are, no doubt, in need of illustrations; but these have been equally well, if not better, founded on fables and parables which were so congenial to human ideas in the early ages of the world, the days of imagination and poetry. The Bible contains what is considered the history of the Jews, amongst whom it originated from the creation down to a certain period in ancient times. The Vaids, on the other hand, teach only by addresses to our fancy or by speaking solely to our reason, with merely an intermixture of a few historical facts here and there. But this circumstance can neither add to the authority of the former, nor prove a ground of disparagement to the latter, —not to urge that a history, which treats of the earliest ages at length but becomes scanty as it approaches modern times, is always to be considered as a very doubtful authority. The sole object which revelation had in view was to inculcate a knowledge of God; and to teach our duties to Him, to ourselves, and to others; and for this purpose it was not necessary to give a historical view of things. The tenets taught, and the precepts given, were all that had to be looked to, as emanations from divine wisdom.

If what we have said above in respect to mysteries and the evidence that can be adduced in proof of the origin of a religion, be true, it is quite clear that the only ground on which the truth of any system of belief can be maintained, is that founded on the nature of the doctrines inculcated by it. Let us, therefore, just take a glance over the tenets taught by the Vaidant, and then see what the pretensions of the Bible are to any superiority over it. Before we proceed to this, however, a word or two are needed in reply to the charge of pantheism brought against our doctrines. If this term be applied to designate the opinion of those who understand by pantheism that doctrine of theology, according to which God's Spirit is believed to pervade every thing, and every thing is supposed to live through Him, and in Him, there being nothing without Him—it is undoubtedly the doc-

trine of the Vaidant, and we do not know, how its truth can be denied ; the Bible teaches the same tenet when it declares to men that " in Him we live and move and have our being" (*Acts Chap.* 27 *v.* 28) and also when in Ephesians (*Chap.* 4 *v.* 5) it speaks of God as " One God and Father of all, Who is above all, and through all and in you all." If this be pantheism charged against our religion we have nothing to do but to ask how the doctrines can be disproved ? But if by pantheism is meant the opinion of those who consider God and the universe to be one and the same thing, or in other words, who believe that the Great First Cause is not distinct from other existences, and that the universe itself is God, we unhesitatingly assert that this is not the doctrine of the Vaidant. It is indeed this pantheism that we have all along disclaimed, as not forming any part of our belief. Our sacred scriptures no where teach, that the universe is God, on the contrary they clearly point out, that He is entirely distinct from all material existences.

তে যদন্তরা তদ্ব্রহ্ম অন্যত্রাস্মাৎ ॥
নেতি নেতি ॥
অশব্দমস্পর্শমরূপমব্যয়ং তথারসং নিত্যমগন্ধবচ্চ যৎ॥

" The passages quoted by the Reviewer in proof of his allegations, in this respect, have been misunderstood by him, as will be evident from the annexed versions of them in their entire context."

সর্ব্বং খল্বিদং ব্রহ্ম তজ্জলানিতি ॥

" Verily this universe is the manifestation of the power of God ; from Him it has come into existence and in Him shall it sink."

সদেব সৌম্যেদমগ্র আসীদেকমেবাদ্বিতীয়ং ॥

" Good Pupil ! before this world existed, there was the sole existent Being alone, He who is One only without a second."

অসদ্বাইদমগ্রআসীৎ ততোবৈ সদজায়ত ॥

" This world at first was a non-entity, from Him it became an entity."

ব্রহ্মবেদব্রহ্মৈব ভবতি ॥
সোঽশ্নুতে সর্ব্বান্ কামান্ সহ ব্রহ্মণা বিপশ্চিতেতি ॥

" He who knows God becomes like God in wisdom and happiness. He enjoys all felicity with the Omniscient Brahm."

এতদালম্বনং জ্ঞাত্বা ব্রহ্মলোকে মহীয়তে ॥

"By knowing God a man ascends the Brahm Loak, the highest heaven." Though Shankaracharya explains the text thus; "man having acquired the knowledge of God becomes revered like him" he does not thereby mean that man is actually worshipped as the Supreme Being in the strict literal sense of the phrase, but merely indicates the high glory which the worshipper of Brahm arrives at. In like manner the Vaid itself has elsewhere said:

অস্মৈ দেবাবলিমাহরন্তি ॥

"The celestial beings adore him the worshipper of Brahm."

The text does not mean that the heavenly deities do regularly or occasionally perform the worship of the devotee, but merely implies that the latter attains superiority even over the heavenly beings.

ন জায়তে ম্রিয়তে বা বিপশ্চিৎ ॥

"The Omniscient Being is neither born nor dies."

হিরণ্ময়েন পাত্রেণ সত্যস্যাপিহিতং মুখং ॥
পূষন্নেকর্ষে যম সূর্য্য প্রাজাপত্য ব্যূহ রশ্মীন্ সমূহ তেজোয়ত্তে রূপং কল্যাণতমং তত্তে পশ্যামি যোঽসাবসৌ পুরুষঃ সোঽহমস্মি ॥

"By thy illuminating body, O Sun, the True Being who rules in thee is veiled from me."

"O thou who nourishest the world, enlightenest it singly, and who art the Regulator of the whole system, O Sun, descendant of Prajaputee, disperse thy rays and mitigate the intensity of the blaze, so that I may through thy favor behold thy most graceful aspect. But why should I (says the Individual again retracting himself on reflecting upon the true divine nature) why should I entreat the Sun, as I am what he is, that is, the Being who rules in the Sun rules also in me."

The following passages show that the Divine Spirit and Soul are distinct one from the other.

দ্বা সুপর্ণা সযুজা সখায়া সমানং বৃক্ষং পরিষস্বজাতে তয়োরন্যঃ পিপ্পলং স্বাদ্বত্তি অনশ্নন্নন্যোভিচাকশীতি ॥

"Two birds, God and the soul, friends and cohabitants, reside unitedly in one tree, the body. One of them (the soul) consumes the fruits

of its action. But the other (God) without partaking of them, is witness of all events."

নপ্রজ্ঞং ॥

"Human Spirit is not God."

There are systems of Hindu philosophy which fall into materialism, but our philosophy is not our religion: the Reviewer apparently confounds the one with the other.

According to the Vaidant, God is a soul existent spirit, whose influence pervades all nature, from whom every other existence in creation has proceeded, under whose providential care they all subsist, move and act, and in persuance of whose laws they all suffer the various mutations to which they are subject, and ultimately cease to leave any trace of their existence behind them. He is capable of being known to man only as the omniscient, omnipresent and all powerful Creator, Guardian and the Ruler of the destinies of the universe, whose origin, preservation, various changes and ultimate destruction are solely the work of His will, the result of His providence, and the effect of His power. His real essence, no vision can approach, no language can describe, no intellectual power can compass or determine. He is the only true Being, and nothing exists without Him:—He alone has existed from all eternity and every thing besides Him has had its origin from Him. He is One only, without a second. He is truth itself, His purposes being all fixed, His laws immutable, and His course unchangeable; and He rules the destinies of the creation in accordance with the invariably fixed rules of justice and verity. He is wisdom itself, that is, He knows by mere intuition all things and matters, past, present and to come, and is infinitely wise to frame and order things to their proper ends without flaw or defect. He is infinite and He exists from eternity to eternity, or in other words, He exists every where and at all times. He is happiness itself, being all perfection in Himself and the source of all happiness to his creatures; being unchanged and unchangeable in His own nature, and the origin of those innumerable blessings which are scattered throughout creation. He is almighty, able to do every thing not base or sinful. He is all holiness and all goodness. His excellences are incomprehensible. He is shapeless but the cause of all shapes, and the Supreme Ruler of the universe. He holds his moral government over all His creatures, and rewards and punishes the good and bad actions of mankind, in accordance with laws

unchangeably and eternally fixed by Himself in mercy and goodness infinite, and yet He is void of all passions which would argue changeableness and inconstancy. Fire burns, the sun enlightens the world, the firmament, the wind and dissolution take their rapid course, through His fear, and yet He is all peace and calmness. Life, mind, the organs of sensation, ether, air, light, fluids, earth, the support of all creatures, originate from Him, He Himself alone being unborn, immutable and eternal. He alone and nothing else existed before creation; and He created every thing out of nothing, by His sole commandment and at His mere will.

যতোবাইমানিভূতানি জায়ন্তে যেন জাতানি জীবন্তি যৎ প্রয়ন্ত্যভিসংবিশন্তি তদ্বিজিজ্ঞাসস্ব তদ্ব্রহ্মেতি ॥

যঃ সর্ব্বজ্ঞঃ সর্ব্ববিৎ যস্যৈষমহিমা ভুবি দিব্যে ব্রহ্মপুরে হ্যেষব্যোম্নি আত্মাপ্রতিষ্ঠিতঃ। মনোময়ঃ প্রাণশরীরনেতা প্রতিষ্ঠিতোঽন্নে হৃদয়ং সন্নিধায় ॥

ন চক্ষুষা গৃহ্যতে নাপি বাচা নান্যৈর্দ্দেবৈঃ ॥

একোবশী সর্ব্বভূতান্তরাত্মা ॥

নিত্যোনিত্যানাং চেতনশ্চেতনানাং একোবহূনাং যোবিদধাতি কামান্ ॥

একমেবাদ্বিতীয়ং ॥

সত্যং জ্ঞানমনন্তংব্রহ্ম ॥

আনন্দরূপমমৃতং যদ্বিভাতি ॥

বিচিত্রশক্তিঃ পুরুষঃ পুরাণঃ ॥

শুদ্ধমপাপবিদ্ধং ॥

পরমং পরস্তাৎ ॥

যতোবাচোনিবর্ত্তন্তে অপ্রাপ্য মনসা সহ ॥

যত্তদদ্রেশ্যমগ্রাহ্যমগোত্রমবর্ণমচক্ষুঃ শ্রোত্রংতদপাণিপাদং নিত্যং বিভুং সর্ব্বগতং সুসূক্ষ্মং তদব্যয়ং যদ্ভূতযোনিং পরিপশ্যন্তি ধীরাঃ ॥

যাথাতথ্যতোঽর্থান্ ব্যদধাচ্ছাশ্বতীভ্যঃ সমাভ্যঃ ॥

নিষ্কলং নিষ্ক্রিয়ংশান্তং নিরবদ্যং নিরঞ্জনং ॥

ভয়াদস্যাগ্নিস্তপতি ভয়াত্তপতি সূর্য্যঃ।

ভয়াদিন্দ্রশ্চবায়ুশ্চ মৃত্যুর্দ্ধাবতি পঞ্চমঃ ॥

এতস্মাজ্জায়তে প্রাণোমনঃসর্ব্বেন্দ্রিয়াণি চ।

খং বায়ুর্জ্যোতিরাপঃ পৃথিবী বিশ্বস্য ধারিণী ॥

আত্মা বাইদমেকএবাগ্রআসীন্নান্যৎ কিঞ্চন মিষৎ ॥

Such are the notions of God inculcated in the Vaidant. The duties which man is taught by that divine code, to perform in pursuance of the object of his creation, and as the only means by which he can attain happiness, are summed up in certain general maxims.

Our first duty according to that system of religion is constantly to think of God, to remember Him in all our ways, to fix our thought in Him, whenever we are free from the anxieties arising out of our worldly concerns, and to make Him the starting post and goal of all our reasonings and actions. This is the only adoration that can be acceptable to Him, as such devotion alone can make us really happy. Expressions of gratitude will naturally arise, when we think of the multifarious benefits we have derived from Him. But adorations are the offspring of the mind, and must therefore proceed sincerely and reverentially from the heart. The mind of the worshipper of the true divinity must be led by enquiries into the phenomena of Nature to the perception of the beauties and grandeur of the world, and from this perception to those happy feelings of gratitude for the Creator and Regulator of the universe, and resignation to His will in which consist true reverence and devotion to Him, and upon which depends the true beatitude that we all seek for.

তমেবৈকং জানথ আত্মানং ॥
তপসা ব্রহ্ম বিজিজ্ঞাসস্ব ॥
আত্মা বা অরে দ্রষ্টব্যঃ শ্রোতব্যোমন্তব্যোনিদিধ্যাসিতব্যঃ।
আত্মক্রীড় আত্মরতিঃ ক্রিয়াবানেষব্রহ্মবিদাং বরিষ্ঠঃ ॥
ভূতেষু ভূতেষু বিচিন্ত্য ধীরাঃ প্রেত্যাস্মাল্লোকাদমৃতাভবন্তি ॥

Our duties to ourselves, as the Vaids teach them, consist principally in the cultivation of our intellectual faculties and giving them a right turn, and in holding our appetites and passions, under due restraint and controul; and keeping, in the proper degree of exercise the better class of affections. In the performance of these, lies our chief happiness, and, indeed, almost all our other duties are included in them.

বিজ্ঞানসারথির্যস্তু মনঃপ্রগ্রহবান্নরঃ।
সোঽধ্বনঃ পারমাপ্নোতি তদ্বিষ্ণোঃ পরমং পদং॥

The duties which we owe to our fellow creatures, according to the lights of our religion, have been divided by Menu into three Classes, as being performed mentally, through the means of our faculty of speech or by our bodily organs. Some idea of this classifiction may be formed from the following maxims. First class,—covet not the property of others, think not ill of others, entertain no sinful notions of

**Atheism or Materialism. Second class,—do not speak harshly to others, speak not an untruth, do not indulge in accusations behind the backs of others, speak not what is not to any purpose and what will only confound people. Third class,—take not what does not belong to you and is not given you, do no bodily harm to others unless it be in pursuance of law, do not commit adultery. He whose firm understanding obtains a command over his words, a command over his thoughts, and a command over his whole body may justly be called a Tridundee or triple commander.**

শুভাশুভফলংকর্ম্ম মনোবাগ্দেহসম্ভবং।
কর্ম্মজাগতয়োনৃণাং উত্তমাধমমধ্যমাঃ॥
পরদ্রব্যেষ্বভিধ্যানং মনসানিষ্টচিন্তনং।
বিতথাভিনিবেশশ্চ ত্রিবিধং কর্ম্মমানসং॥
পারুষ্যমনৃতঞ্চৈব পৈশুন্যঞ্চাপি সর্ব্বশঃ।
অসম্বন্ধপ্রলাপশ্চ বাঙ্ময়ংস্যাচ্চতুর্ব্বিধং॥
অদত্তানামুপাদানং হিংসা চৈবাবিধানতঃ।
পরদারোপসেবা চ শারীরং ত্রিবিধং স্মৃতং॥
বাগ্দণ্ডোথ মনোদণ্ডঃ কায়দণ্ডস্তথৈবচ।
যস্যৈতে নিহিতা বুদ্ধৌ ত্রিদণ্ডীতি সউচ্যতে॥

The foregoing precepts quoted from the Shasters shall, we dare say, have sufficiently pointed out the nature of the morals inculcated by our religion. To enlarge further on this head would be out of place here. We are constrained to conclude this short account of our religious principles with barely adverting to those other doctrines of our creed which refer to our hopes in a future state of existence.

To err is human; and consequently the method of expiating for sin is a doctrine of vital importance to man. For this purpose it has been enjoined that repentance and earnest endeavour to avoid similar transgressions are the only way of expiating our evil deeds.

**"If he commits sin and actually repents, that sin shall be removed from him; but if he merely say I will sin thus no more, he can only be relieved by an actual abstinence from guilt."**

কৃত্বা পাপানি সন্তপ্য তস্মাৎ পাপাৎ প্রমুচ্যতে। নৈবং কুর্য্যাৎ পুনরিতি নিবৃত্ত্যা পূয়তে তু সঃ॥

The Vaids do not teach the doctrine of eternal punishment, after death, for the bad actions that we perform in this our present life. According to our doctrine the reward alone will be eventually perpetual. Such a doctrine as that of eternal punishment probably serves the purpose of overawing people to a certain extent, but in truth it cannot be considered to be consonant to those notions of divine mercy that have been imparted to us, or to any idea of divine justice that we can form, that man should be subjected to eternal damnation for sins to which he has probably been a victim through mere weakness or ignorance. Our religion inculcates that our good and bad actions shall all inevitably receive their proportionate reward and punishment, with the exception only of expiated sin, conformably to the exact extent which is necessary for the purpose of reformation and encouragement; that we shall thus have to pass a state of probation during successive lives of shorter or longer durations, until we are fitted by sacred knowledge and entire devotion to the will of God, to enjoy that supreme felicity which may be said to be a participation of divine nature; that the punishment which awaits our evil doings, is of the most dismal and frightful nature which our soul can bear, and that punishment is the unavoidable consequence of sin; that the rewards our virtues receive will give us a fore-taste of eternal beatitude; that man is mercifully destined for everlasting happiness, but he is left to attain that ultimate object of his creation by knowledge and devotion, and by his labor, in the ways of virtue and religion,—the actions good or bad which proceed from him in the free agency that has been permitted him, being always attended by their inevitable consequences, and according to their qualities, either bringing him nearer or throwing him at a distance from that goal of all his pursuits in which consist the perfections of his nature. Surely this idea of futurity is equally cheering and awful, and it appears to us to be at once consonant to our notions of infinite mercy and perfect justice.

যোনিমন্যে প্রপদ্যন্তে শরীরত্বায় দেহিনঃ।
স্থাণুমন্যেঽনুসংযন্তি যথাকর্ম যথাশ্রুতং॥
সোমলোকে বিভূতিমনুভূয় পুনরাবর্ত্ততে॥
যস্তু বিজ্ঞানবান্ ভবতি সমনস্কঃ সদাশুচিঃ।
সতু তৎপদমাপ্নোতি যস্মাদ্ভূয়ো ন জায়তে॥

This doctrine of transmigration has been objected to by the Christians, though they themselves believe in the resurrection of the dead, and in a day of judgment. But the fact of our souls passing from one body to another after death, is not contrary to the course of nature, and, in our belief, offers a better view of our prospect in future, and one more in accordance with our notions of justice and mercy, acting in unison with each other, than the other idea of the dead arising from what condition it is not known after a long interim and receiving the judgment due to their actions for all eternity thereafter, without any trial being allowed them further than what a single life afforded."

We now come to that part of the doctrines of the Vaids, which inculeate that those who cannot turn their minds to God in spirit should worship Him through the medium of matter. There are men of that grovelling class whose minds are incapable of making a proper degree of exertion, and these are required not to lose themselves in the mazes of irreligion, the banes of society, but rather to fix their attention on some of the grandest objects of the world, and consider them to be so many manifestations of the supremacy of the only True God who pervades all creation, and to worship them as so animated by His influence, that thus their minds may be gradually trained by spiritual tuition to the true mental adoration of the Supreme Being. This worship of spirit through matter, in one shape or other, appears to have been as absolutely necessary and congenial to the habits of man in the early ages of the world; but while it was permitted, as the mean between irreligion on the one hand, and spiritual devotion on the other, its nature was truely depicted throughout our revealed books in which it was everywhere mentioned as a merely preparatory step, and described as beneficial only by leading to the portal of pure religion; so that to give a religious turn to the mind, and keep up a belief in the existence of God, was the sole object of all the religious practices and *Yuggnyas* enjoined in the Vaids. These were to prepare men for those trains of thought which lead to religious contentment and resignation—to the habitual practice of charity to the needy—honour to others—friendship and regard to all, and to see the work of an Almighty and Merciful Hand in creation. The elements and more striking objects in creation, and the personified virtues and powers in the moral world, are, by the Vaids, made the instruments of offering

religious adoration, and so made only in conjunction with the idea of some of the divine attributes being manifested in, by, or through them, and always without allowing the notion of unity and spiritual existence of God to be lost sight of. It was, at the same time, explicitly enjoined however that those parts of the Vaids which inculcated these matters, should always be remembered as the injunctions mercifully made for the benefit of the ignorant and untrained, and that those who were at all capable, were only to pay their adoration in spirit and purity.

It should be recollected that the revelations of the Vaids, were made at a time when the world was, yet, in its infancy, and the object which they had, at first, in view, was to wean men from their crude thoughts and irregular habits, and to train them in the ways of truth, righteousness and virtue. It should not be wondered, therefore, that burnt and other offerings and the adoration of the divinity by praises and thanksgivings offered directly to His visible works and manifest attributes, and to personifications of the powers of nature and affections of the mind, should be enjoined by revelation. That became, under the then existing circumstances, a necessary step to the attainment of the sacred knowledge. Under the Christian dispensations we find it declared "But the hour cometh, and now is, when the true worshippers shall worship the father in spirit and truth." This passage quoted from the Gospel of John, would evidently show that the predecessors of Christ were in the habit of worshipping God not in spirit and truth, but through matter and in an indirect way. The books of Leveticus also plainly inculcate many religious practices and the propriety of burnt and other offerings of a similar nature to those of the Vaids. The Christians therefore ought, at once, to see the necessity of such revelations as we have been here speaking of. We ourselves doubt that there is the same necessity of worshipping God through matter at the present age of the world, but, at the periods when our inspired sages uttered their precepts of religion, the state of things was quite different from what we now see, and Providence would direct matters adapted to the circumstances of every age, and every grade of intellect.

Polytheism is in no way, implicated, in the doctrines here referred to, on the contrary, the Vaids inculcate everywhere that whether fire, air, water, the sun, moon, Indra (the personified grandeur of the

celestial regions promised for the good works of man,) Varuna (the personification of the benefits arising from water the drink of life,) or any other such entity, form the medium through which we offer adoration, it should always be borne in mind, while such worship is offered, that the objects mentioned are only the manifestations of the power or mercy or perfection of the One Incomprehensible Supreme Spirit which pervades all creation, which regulates every part of the world, from which all have proceeded, and in which all exist. "We meditate on the Supreme Spirit of the splendid sun who directs our understanding." This verse indicates the general way in which the worship here described is to be offered, and surely nothing can be further from Polytheism than the notion implied in it.

It should also be mentioned in this place, that the followers of the Vaidant do not admit that God is "the Material cause of the Universe," but on the contrary, believe "nothing existed before creation but the Supreme Spirit, and that He created every thing out of nothing."

অসদ্বাইদমেকএবাগ্রআসীৎ নান্যৎ কিঞ্চন মিষৎ সঈক্ষত লোকান্নু সৃজাইতি।

"That the universe is an expansion of the divine substance, that the human Spirit like the divine, is eternal and uncreate, that the knowledge of the True God transforms a created being into the Divine Spirit, that the highest object of religious meditation is to discover that the worshipper is himself God" may be doctrines of Philosophy but are not the tenets of our religion.

Our religion may be truly said to be a religion of the heart and understanding. It at once addresses itself to the minds of all mankind, it knows no forced belief, its whole influence being directed to purify the active energies of man. It breathes of nothing but devotion and holiness, virtue and happiness, toleration and peace. It has been said, that it is somewhat exclusive in its nature, making a distinction of casts and sex to whom it is accessible or against whom it closes its door. But nothing can be further from the intentions of the Vaidantic dispensations of Hinduism, which speak to all nations, all casts, all sexes and all ages whatever. Any one who seeks divine knowledge is competent to read of them, understand them and form his practice according to them.

The instances of Maitreyi and others to which the Reviewer points, are given only as instances to show, that the precepts of the Vaidant have nothing of exclusiveness in them. If there are not any number of examples of women and Shoodras taught in that system of theology, that is not the fault of our religion, but of the state of society in this country.

The Reviewer affects to consider the present elevated position of most of the nations professing Christianity as a proof of the excellence of that religion, and would have us believe that the impetus which "its thundering and all powerful voice" first imparted to popular improvements and female emancipations, was the real cause of the social elevation which Europe enjoys. But what explanations will he give of the centuries of darkness and ignorance which followed the introduction of the Faith in Christ, of the ages of abbacies and nunneries, when even to think of reading the Bible in any but the original languages was considered sacrelege and when confessions to an Ecclesiastic would expiate the most abominable sins that a man could be guilty of? Surely Christianity had but very little influence in bringing about the present state of things in the West. The monasteries of olden times were perhaps the focus in which the learning of the Greeks and Latins, was concentrated and preserved. But it is to the Philosophy of Bacon and his followers, to the extension of Commerce, to the invention of the Art of Printing and the spread of Education and other similar causes that Europe owes its present civilization. Christianity itself is indebted to those very causes for all the seeds of reformation which it has since secured in its bosom. As to female emancipation of Europe, it owed its origin, its support, and all its force to the manners of the races of men who composed the chief population of that part of the world at the fall of the Roman Empire, and Christianity had as little hand in it as in promoting the cause of liberty in Great Britain and other Kingdoms.

